Of Worſhipping the HOLY GHOST *expreſly, as a Perſon equal to, and diſtinct from the* FATHER.

SInce the Doctrine of the Trinity, or of three equal Perſons in one God, is not (as all confeſs) a Dictate of Nature or Reaſon, but is knowable or credible by means of Revelation only: and ſince all authentick Revelations acknowledged by Proteſtants are contained in Holy Scripture; and ſince the Proofs from Scripture of the Godhead of the Holy Ghoſt, are not direct and expreſs, but conſequential, it follows, that even upon ſuppoſition that he is in ſome ſenſe God, yet he is not to be worſhipped any otherwiſe, than in the one Perſon of God, or the Father, becauſe there is neither Precept nor Example of any other Worſhip of him in Holy Scripture. But the whole Current of Scripture is for the Worſhip of God under that one Perſon of the Father, or God of *Iſrael*. Concerning the Worſhip of our Lord Chriſt I ſhall ſpeak afterward.

For if the Holy Scripture does not teach us, both under what Names and Notions, Appellations and Attributes, to worſhip God, then it is not a ſufficient and clear Rule of Faith and Worſhip in all things neceſſary, (as thoſe Names, Notions, Appellations and Attributes are) as all Proteſtants hold it is: And if there be neither Precept nor Example of worſhipping God under the expreſs Name, Notion or Appellation of Holy Ghoſt or Spirit, as a Perſon diſtinct from God the Father; but all Inſtances run in a contrary Stream, then ſuch Worſhip is a humane Invention, introduced into the Worſhip of God, derogatory to his Honour, (whoſe Prerogative it is to appoint his own Worſhip) and to the Sufficiency and Clearneſs of Scripture.

For ſince the Holy Scripture is (as I have ſaid) the only Revelation we have, that there is a Holy Ghoſt, and what he is, it's altogether neceſſary that we aſcribe nothing to him, but what is aſcribed to him in that Revelation.

But here perhaps it will be aſſerted, contrary to what I deny, That though there is no Precept for worſhipping God, under the Name and Notion of Holy Ghoſt, as diſtinct from the Father, yet there are ſome Texts of Scripture whence an Example of ſuch Worſhip or Invocation may be drawn. For this they alledg, *Matth.* 28. 19. and 2 *Cor.* 13. 14. In the firſt of theſe Texts, the Apoſtles are ſent forth to baptize in [or into] the Name of the Holy Ghoſt, as well as of the Father and the Son.

Anſw. I can ſee no ſhew of Adoration in that Scripture: foraſmuch as to be baptized in, or into the Name of any One, and to be baptized into One, is the ſame thing, as the Learned agree; and is manifeſt by comparing *Rom.* 6. 3. (where we read, *Baptized into* [or unto] *Jeſus Chriſt*) with *Acts* 2. 38. *Be Baptized every one of you in the Name of Jeſus Chriſt.* See the like uſe of theſe Phraſes, *Gal.* 3. 27. with *Acts* 8. 16. But the Iſraelites (as the Apoſtle *Paul* ſays, 1 *Cor.* 10. 2.) *were all Baptized into* [or unto] *Moſes, in the Cloud, and in the Sea.* By which is not to be

Of Worshipping the HOLY GHOST *expresly, as a Person equal to, and distinct from the* FATHER.

SInce the Doctrine of the Trinity, or of three equal Persons in one God, is not (as all confess) a Dictate of Nature or Reason, but is knowable or credible by means of Revelation only: and since all authentick Revelations acknowledged by Protestants are contained in Holy Scripture; and since the Proofs from Scripture of the Godhead of the Holy Ghost, are not direct and express, but consequential, it follows, that even upon supposition that he is in some sense God, yet he is not to be worshipped any otherwise, than in the one Person of God, or the Father, because there is neither Precept nor Example of any other Worship of him in Holy Scripture. But the whole Current of Scripture is for the Worship of God under that one Person of the Father, or God of *Israel*. Concerning the Worship of our Lord Christ I shall speak afterward.

For if the Holy Scripture does not teach us, both under what Names and Notions, Appellations and Attributes, to worship God, then it is not a sufficient and clear Rule of Faith and Worship in all things necessary, (as those Names, Notions, Appellations and Attributes are) as all Protestants hold it is: And if there be neither Precept nor Example of worshipping God under the express Name, Notion or Appellation of Holy Ghost or Spirit, as a Person distinct from God the Father; but all Instances run in a contrary Stream, then such Worship is a humane Invention, introduced into the Worship of God, derogatory to his Honour, (whose Prerogative it is to appoint his own Worship) and to the Sufficiency and Clearness of Scripture.

For since the Holy Scripture is (as I have said) the only Revelation we have, that there is a Holy Ghost, and what he is, it's altogether necessary that we ascribe nothing to him, but what is ascribed to him in that Revelation.

But here perhaps it will be asserted, contrary to what I deny, That though there is no Precept for worshipping God, under the Name and Notion of Holy Ghost, as distinct from the Father, yet there are some Texts of Scripture whence an Example of such Worship or Invocation may be drawn. For this they alledg, *Matth.* 28. 19. and 2 *Cor.* 13. 14. In the first of these Texts, the Apostles are sent forth to baptize in [or into] the Name of the Holy Ghost, as well as of the Father and the Son.

Answ. I can see no shew of Adoration in that Scripture: forasmuch as to be baptized in, or into the Name of any One, and to be baptized into One, is the same thing, as the Learned agree; and is manifest by comparing *Rom.* 6. 3. (where we read, *Baptized into* [or unto] *Jesus Christ*) with *Acts* 2. 38. *Be Baptized every one of you in the Name of Jesus Christ*. See the like use of these Phrases, *Gal.* 3. 27. with *Acts* 8. 16. But the Israelites (as the Apostle *Paul* says, 1 *Cor.* 10. 2.) *were all Baptized into* [or unto] *Moses, in the Cloud, and in the Sea.* By which is not to be

understood, that they worshipped *Moses* with Divine Worship, but they were oblig'd to give heed to what he taught and commanded them in the Name of God the Lord. So to be Baptized into the Name of the Father, and of the Son, and of the Holy Ghost, is, as it's explain'd in the next words, to be taught, and obliged solemnly to observe all things whatsoever the Father hath commanded by the Son, whom he anointed with the Holy Ghost and Power, or by those on whom the Son poured out the Holy Spirit, the Comforter or Advocate, and imports nothing of Adoration or Invocation.

Besides, it's not unusual in Scripture to join other Persons with God, as one Object of the Action that respects them, when yet that Action respects God in one manner as Supream, and those other Persons in another manner as Subordinate. Thus the Israelites believed the Lord, and his Servant *Moses*, [Marg. Heb. *In the Lord, and in* Moses *his Servant*], Exod. 14.31. *The People greatly feared the Lord, and* Samuel, 1 *Sam.* 12. 18. —*they cried, The Sword* [not Swords] *of the Lord, and of* Gideon, *Judg.* 7. 20. So being baptized into the Name of the Father, of the Son, and of the Holy Ghost, does not respect each of them equally and in the same manner. For it's manifest, Believers were Baptized, that they might receive the Gift of the Holy Ghost; see *Acts* 2. 38.

The other Text in 2 *Cor.* 13. runs thus, *The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost be with you all. Amen.*

To which I answer; 1. That this Passage has the Form of a Wish, and not of a Prayer. It's too obscurely form'd to bear the weight of an Instance of praying to the Holy Ghost: that Passage in *Rev.* 1. 4. is far clearer for praying to the seven Spirits that are before the Throne, which yet Protestants deny to be any firm *ground* for our so doing. As for the *Amen* here read, *Grotius* says, it is not in that old Manuscript which he makes much use of; and that it was added by the Church of *Corinth*. 2. The Holy Ghost is not here considered as God, for he is expressly distinguish'd from him. 3. Dr. *Hammond* would read it *Communication*, as the same word in 1 *Cor.* 10. 16. *The Communication of the Blood of Christ*, that is, the Blood of Christ communicated; and so the Communication of the Holy Spirit is, the Holy Spirit communicated be, or abide with you all. I know not how it consists with Reverence to the one God or his Word, to ground the Worship of another Person as the most High God, besides and distinct from him that undoubtedly is so, upon so obscure an Expression as this is: considering also that it has been in all Ages of Christianity the Custom of the Church to pray to the Father for the Communication of the Holy Spirit.

There is another Text alledg'd by some, as an Instance of praying to the Holy Ghost, *viz.* Cant. 4. 16. *Awake thou North Wind, and come thou South, blow upon my Garden,* &c. which is so frivolous, that I shall not think it worthy of any Answer. I find also that the 6th of *Isaiah*, compar'd with *Acts* 28.25. is urged to the same purpose. Whence they collect, first, that the same Person who spake to *Isaiah* in Vision, *v.* 8. is the Lord; and *v.* 3. the Lord of Hosts; the same is by the Apostle *Paul* said to be the Holy Ghost: and then it follows, that the same Holy Ghost is celebrated by the Seraphims, saying, *Holy, Holy, Holy,* &c. But the Answer is easy, for *Paul* saith, *Well spake the Holy Ghost by* Isaiah *the Prophet to our Fathers,* [to wit, when he inspir'd him in speaking or writing that Vision to the People] whereas God spake to *Isaiah* in the Vision: and so for different Reasons the same words are attributed both to God and to the Holy Ghost.

But now it will be vehemently urg'd against me, That the Holy Scripture revealing the Holy Ghost to be God, and that he is one of those three Persons, who are each of them distinctly God, and all of them one God, it's necessary in Reason, and by natural Consequence, that he ought to be worshipped under that Name, Notion and Distinction.

I answer, and deny that Consequence, for

these

these Reasons. 1. Because we ought not to carry a pure Revelation by our Reasonings, (which are very fallacious) beyond the Extent of that Revelation; and we ought to measure the Extent of it by the Revelation it self, for otherwise we should readily run into many and great Errors, Superstitions and Contests, as by lamentable Experience is too too manifest by the Controversies among Christians, especially with Papists. But to go no further than the Case in hand: If all the Worship due to God upon any Account, and which we give to the Father because he is so, by the Name of the Father, be also due to the Holy Ghost expressly, because he is God, by the Name and Notion of Holy Ghost, as well as the Father, because, as the *Athanasian Creed* says, *We must give them equal Glory*; we shall be obliged to transprose, add to, and alter Scripture, and make it contradict it self in a thousand places; particularly, every time we use the Lord's Prayer, and in all Prayers, Praises and Adorations we make after that Pattern, instead of *OUR Father which art in Heaven*, we must say, Our Father, Son, and Holy Ghost, which are in Heaven; and instead of *Hallowed be THY Name*, Hallowed be YOUR Name; *THY Kingdom come*, we must say, in consequence of our reasoning, YOUR Kingdom come; and so not THY Will, but YOUR Will be done; not THINE is the Kingdom, but YOURS is the Kingdom, *&c.* So when we worship, as the Apostle *Paul*, Ephes. 1. 3. we must not say, *Blessed be the God and Father of our Lord Jesus Christ*, but, *Blessed be God, the Father, Son and Holy Ghost, the God and Father of our Lord Jesus Christ*. And so every where we must turn the Names of Father, God, Lord, *&c.* into Father, Son, and Holy Ghost; *Thou* and *Thee* into *Ye* and *You*, *Thine* into *Your*, &c. Thus making Holy Scripture a most unintelligible and absurd Book, or at least such as the Papists would have it, and nothing less than what Protestants hold it, the clear and certain Revelation of the Mind of God; and the New Covenant, wherein is promised—*all shall know me, from the least to the greatest*, infinitely more difficult than the old.

My second Reason why I deny that the Holy Ghost, supposing him to be God, is to be worshipped expressly as the Father, by virtue of our reasoning upon that Supposition, is drawn from the Reflection thereby cast upon all Holy Worshippers we read of in the Bible. For if the Holy Ghost be a Person of the most High God, he was so from Eternity, and had from the beginning of the Creation an equal right of being worshipped in as express a manner as the Father or *Jehovah*; but we find no Footsteps of any such Worship, wherein the Holy Ghost was distinctly worshipped, but *Jehovah* is always worshipp'd under such Names, Descriptions, Appellations and Pronouns, as import expressly one singular Person or personal God. And by him the Patriarchs, Prophets and Jews did understand and signify the Creator of Heaven and Earth alone, the God of *Abraham*, *Isaac* and *Jacob*; and Christians understood the Father of our Lord Jesus Christ, and not the Person of the Holy Ghost, any otherwise than as implied. Yea and our Lord Jesus himself, whenever he pray'd or worshipp'd God, did it under the Names, Notions and Descriptions which signify the Father, and in the singular Number; consequently all the Patriarchs, Prophets and Jews until Christ, and all the Believers in Christ, and Christ himself too, (which is Blasphemy to suppose) erred in their worshipping God, making no express mention of the Holy Ghost, if it be a good Consequence from the Holy Ghost his being revealed to be a Person of God, that we ought to worship him distinctly under that Name, or some other peculiar to him. For it infers, not only that we *may*, but that we *must* so worship him; for he that is equally God as the Father, has, according to our Reasoning, as much right as he to be worshipp'd and invocated expressly, and cannot be denied it by us without Transgression. But the Holy Ghost himself, the Inspirer of Holy Scripture, doth never dictate any such express Worship of himself; and therefore

the Argument in the Objection reflects highly upon him, as negligent of the Glory of God, even his own Self, and the greateſt, not only Defectiveneſs, but Impiouſneſs (pardon the word) upon the Holy Writings, which never teach the due and whole Worſhip of God, but only a part of it.

It is therefore to be held, that ſuppoſing the Holy Ghoſt to be a Perſon of God, he was always worſhipp'd and invocated under the Name of *Jehovah*, the *Lord*, the *Lord God of Hoſts*, and the like: And in the Times of the New Covenant, under the Name of the *Father*, *The God and Father of our Lord Jeſus Chriſt*, *The Father of Mercies*, &c. but never, either under the Old or New-Covenant-Times, by the Name of the *Holy Ghoſt*, or *God the Holy Ghoſt*, or *bleſſed Spirit of God*, or any ſuch Name as diſtinguiſhes him expreſſly from God the Father: Therefore ſuch worſhipping of him now is utterly unlawful, as reflecting Imperfection and Obſcurity upon Holy Scripture, Error or Negligence upon all the Holy Men, Patriarchs, Prophets & Apoſtles we read of in Scripture; yea (which is not to be thought or ſaid, did not the detection of a great Error enforce it) upon our Lord Jeſus the Pattern of Perfection, and upon the Holy Ghoſt himſelf, by whoſe Inſpiration the Scriptures were written, and holy Men moved.

3. The Worſhip of the Holy Ghoſt, in ſuch an expreſs manner as diſtinguiſh'd from the Father, does naturally beget in us the Notion or Idea of two Perſons with two Eſſences, as fully as *Peter* and *Paul* are two Eſſences: neither do I think it poſſible to avoid it, for I cannot make either the Father, or the Holy Ghoſt, an Object of Worſhip as the moſt High God, but I muſt notion each of them diſtinctly as a Perſon and Eſſence compleat, and then of neceſſity I form in my Mind two Eſſences as well as two Perſons, or elſe I worſhip the Eſſence twice under two different Perſons: But whether the one or the other, I do expreſſly worſhip two moſt High Gods equal one to the other, whilſt I have two ſuch Objects under two different Names and Appellations, which ſignify as differently as Father and not Father, but one equal to him.

And now that I have ſhew'd, there is no Example, as well as no Precept, of worſhipping or praying to the Holy Ghoſt by that Name, or any other Name or Appellation, ſignifying him as a Perſon diſtinct from the Father; and that ſuch Worſhip is not to be juſtified by any Conſequence drawn by our Reaſoning from the Revelation of his being a Perſon of God; Yea, that it is unlawful ſo to do, I firſt turn my ſelf to the Diſſenters, and charge them with great Inconſiſtency to themſelves and their own Principles; for whilſt they refuſe to join in the Liturgy and Ceremonies of the Church of *England*, becauſe (ſay they) there is neither Precept nor Example in Scripture for ſuch a Liturgy or Ceremonies, and reject all the Reaſons the Church-men draw from Order and Decency, the Command of Superiours in Matters of Indifferency, *&c.* they themſelves do daily worſhip, and that expreſſly by Names and Appellations, which infer different Idea's and Notions, a Perſon diſtinct from the Father, the only true God, without any Warrant of Scripture, either by Precept, or ſo much as one Example; nay, againſt the full current of Scripture-worſhip, with heinous reflection upon all holy Worſhippers, yea, upon our Lord Chriſt and the Holy Ghoſt himſelf, and the unavoidable danger (in all the common People at leaſt) of worſhipping two Gods. Thus you can no longer plead the Proteſtant Principle, that the Scriptures are a perfect, clear, and our only Rule of Faith and Worſhip; and that nothing is lawful in the Worſhip of God, but what he hath either commanded or exemplified. You muſt not call the Liturgy and Ceremonies, *&c.* Will-worſhip, whilſt your ſelves are Will-worſhippers in the very Eſſence, Object and Form of Worſhip. Inſtead of one Perſon which God commands you to worſhip, ſaying, *Thou ſhalt have no other Gods before ME*, you have in daily practice chang'd ME into US, one into two Perſons expreſſly. You

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must not henceforth draw a Parallel between *Jeroboam*'s worshipping the God of *Israel* by Calves, and the Church of *England* worshipping God in consecrated Churches, Chappels, Cathedrals, Priests Garments, by Altars, Liturgies, singing Service, Litanies, Bowings, Crossings, Holidays, Fasts, Feasts, &c. because all these, and a great deal more, may be justified better than you can justify worshipping God by those expres Names and Descriptions that make him plural, and not the God and Father of our Lord Jesus Christ only; and that without any Authority, but merely of your own Heads. And this unscriptural Worship is so frequent with you, that you seldom make two Prayers, but one or both of them is concluded with the Worship of the Holy Ghost expressly, together with the Father and the Son. Nay, you are so addicted to this Worship of your own Invention, or rather Custom, that though there are many Forms of Worship and Doxology in Scripture, especially in the New Testament, for New-Covenant Worshippers, yet you seldom make use of any of them, but neglect them all, preferring your Popish Invention before them.

Particularly you Baptists, or Anabaptists, do worthily labour in the vindicating of Baptism to those that are capable of it, from those that are uncapable of it, whilst in the mean time you follow the most corrupt Tradition, of giving the Glory due to the one Person of God only, to another Person as his Equal.

On the other hand, I crave leave to address my self to the Church-men, (who are so frequently bragging of the purity of their Faith and Worship) and put them also in mind of their dishonouring God in this Point, whilst every Morning they read their Liturgy, they repeat Pope *Damasus*'s Doxology, at least seven, for the most part eight or nine times, sometimes fourteen or fifteen times, *viz. Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the Beginning*, &c. For the Learned in Antiquities tell us, that this Doxology was first devis'd to be the Cognizance of a Faction, and did produce tragical Riots and Tumults; then in the Year 376, it was taken into the Church-Service by Bishop *Damasus*, who was brought into that Office at *Rome*, by Tumult and Slaughter of above one hundred *Roman* Citizens. Now is not this a high Pedigree of a Form of Worship, that must thrust out, and be preferr'd before all those excellent Doxologies and Thanksgivings in Holy Scripture, inspir'd by the Holy Ghost. Such are these;

To the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever. Amen. 1 *Tim.* 1. 17.

There is a like Description of God, 1 *Tim.* 6. 15, 16.——*the blessed and only Potentate, the King of Kings, and Lord of Lords; Who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see; to whom be Honour and Power everlasting.* Amen.

Another in *Jude*, ver. 25. *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever.* Amen.

So *Rom.* 16. 27. *To God only Wise, be Glory, through Jesus Christ for ever.*

See *Gal.* 1. 5. *To whom* [God and our Father] *be Glory for ever and ever.* Amen.

And *Ephes.* 3. 20, 21. *Now to him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us; unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end.* Amen.

Phil. 4. 20. *Now unto God and our Father be Glory for ever and ever.* Amen.

1 Pet. 5. 10, 11. To--*the God of all Grace, who hath called us to his eternal Glory by Christ Jesus*——*to him be Glory and Dominion for ever and ever.* Amen.

2 Pet. 3. 18. *To our Lord and Saviour Jesus Christ, be Glory both now and for ever.* Amen.

Now

Rev. 4. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy Pleasure they are and were created.*

Rev. 5. 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Ver. 13. *Blessing, and Honour, and Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

See also 2 *Cor.* 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort.*

So 1 *Pet.* 1. 3. *Blessed be the God and Father of our Lord Jesus Christ.* So also *Ephes.* 1. 3. Thanksgivings are commonly rendred to God through Jesus Christ.

Now, Reverend Sirs, is it not unaccountable, that a Person equal to this God and Father, and who has an equal Right to all Glory and Honour, should never be mentioned? And, is it not as unaccountable, that a Church professing a most exact Reformation from Popish Traditions, in Faith and Worship, by the only Rule of Holy Scripture, should thus palpably derogate from Scripture, to the high dishonour of all sacred Persons and Things; and give your Adversaries the Romanists an Argument and Advantage, whereby they are able to defend the very worst of their Superstitions and Idolatries, and subvert your only Rule of Faith? If these Doxologies had not been found in Scripture, but devised by some eminent Bishop or Patriarch, you would certainly have counted it a great disrespect to that Bishop to pass them by, and take one devised by an ordinary weak Man of no Reputation, (supposing the Matter of it to have been lawful); But what is Pope *Damasus* in compare with the Holy Ghost, or even with the Apostles and Holy Penmen? You must no longer reject the Popish *Worship of Saints and Angels, the Images of Christ and his Mother, and other Saints; the Bread in Tra-substantiation*, &c. because not found in Scripture, our only Rule of Faith and Worship; neither a thousand more of their Doctrines, Ceremonies and Usages, whilst you constantly every day, and often in every day repeat the Worship of another Person expressly, besides and in distinction from him that is the supream God, and together with him, whereby you cast great Contempt upon Holy Scripture, as an imperfect and defective Rule of Faith and Worship, even in the most Fundamental Point, the highest Object of Worship. The Papists are not wanting of Reasonings, Arguments, Consequences, for what they believe and practise in Religion: but you reject them because not found in Scripture. See what your most learned Defender says, in his Discourse of the Idolatry of the Church of *Rome*, pag. 175. §. 16. "And "so (*saith he*) for all particular Doctrines "rejected by us —— We therefore refuse "the belief of them, because not con-"tained IN OUR ONLY RULE OF FAITH! "on this account we reject the Pope's Su-"premacy, Transubstantiation, Infallibili-"ty of the present Church in delivering "Points of Faith, Purgatory, and other "Fopperies, impos'd upon the Belief of "Christians. Thus far he.

But in contradiction to this Principle, you believe it acceptable to God the Father, to worship expressly another equal to him: you can profess to believe that unscriptural, unintelligible and damning Creed of your Saint *Athanasius*, whereby you damn all that do not give equal Glory to the Holy Ghost as to the Father; and consequently your selves, for ye often pray to, and worship the Father expressly without mention of the Holy Ghost, nay, ye pray to the Father that he would give you the Holy Ghost.

Thus far I have discoursed mostly upon that Protestant Principle named above; but now I will shew you that that your Faith and Worship is directly contrary to the *Precepts* of Worship in Holy Scripture, and that not one only, but all of them. For all the Precepts as well as Examples concerning the Worship of God, respect him as one singular Person, both in Essence and

Person;

Person; for there can be no Person without an Essence, and one Almighty and most wise Person is one most High God: All Precepts of worshipping that God speak in the singular number of one such Person, and exclude every other Person whatsoever; and therefore even the Person of the Holy Ghost, considered as a distinct Person from the Father, and so exprest; for being exprest with the Father, they make two Gods, and then our Blessed Saviour could not with Congruity to Truth and Grammar, have expounded that Precept of God by *Moses* [*Thou shalt fear the Lord thy God, and serve him*] thus; *It is written, Thou shalt worship the Lord thy God, and HIM only shalt thou serve*, Mat. 4. 10. for he that worships the Father alone expressly, worships the Lord his God; and he that worships expressly another Person besides him with equal Worship, worships no longer the Lord his God, and serves *him only*, but he worships the Lord his God and another, and serves THEM together; so our Lord's Precept and Form of Prayer directs to one singular Person, as I have shewed above, *p.* 3. And being asked, *which is the first Commandment of all? Jesus answered him, The first of all the Commandments is, Hear O Israel, the Lord our God is one Lord*, [or the Lord our God the Lord is one.] *And thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength:* Where he makes the Oneness of the Person of God the very ground of all that Love, Worship and Service which we are able to perform, and which we can perform to one Person only; *Mar.* 12. 29, 30. with *Deut.* 6. 4, 5. I think I need not instance in any more. But you elude all Divine Precepts of Worship, and make them of none effect by your Tradition; for you have received a Litany from Pope *Gregory* I. which teaches you to pray, *O holy, and blessed, and glorious Trinity, three Persons and one God, have Mercy upon us. O God the Father of Heaven, O God the Son, O God the Holy Ghost proceeding from the Father and the Son, have Mercy upon us.* So you change the Lord our God his great Commandment, repeated by the Mouth of our Saviour, into the quite contrary, *him only* into *them*, and the God that is *one* you make *three*, and serve *them* with equal Worship. And instead of that Doxology which our Lord taught us to form our Doxologies by, you have introduced this or the like Conclusion of *Gregory* and other Popes in above twenty Collects and Prayers, namely,—— *him* [Jesus Christ] *who liveth and reigneth with thee and the Holy Ghost now and ever*; first Collect in *Advent*, and in the third Collect thus—— *O Lord Jesus Christ*—— *who livest and reignest with the Father and the Holy Spirit, ever one God, World without end.* Amen.

But after all, it will be urg'd against me, that our Lord Jesus is often worshipp'd expressly together with the Father; and if he, why not also the Holy Ghost? To which I answer: 1. That there is a far different Consideration of Christ and of the Holy Ghost; for the Holy Ghost has no other Consideration in the Worship done to him, but that of God, or a Person that is God; but Jesus Christ has the Consideration of *the well-beloved Son of God, whom he has appointed Heir of all things, by whom also he made the Worlds, whom he sanctified and sent into the World; whom, because he humbled himself, and became obedient unto Death, even the Death of the Cross, God hath highly exalted, and given him a Name above every Name, that at* [or in] *the Name of Jesus every Knee should bow, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father*; but no such thing can be said or thought of the Holy Ghost, who whatsoever Worship is paid to him, it redounds ultimately to his own Glory in Distinction from God the Father, and in Equality with him. All the express Worship to be exhibited to Christ, has this Ground and Foundation, namely, that the Father, even God, has given him that Power, Authority and Dominion which makes him a fit Object of that Worship, and

and the Glory thereof is not terminated in him as in its utmoſt ſcope, but paſſes by and through him to the Father. Both theſe Conſiderations are clear and apparent in that Paſſage to the *Philippians*, which I have mentioned, and ſo in the Diſcourſe of our Lord himſelf, *John* 5. for when the Jews who *ſought to kill him*, v. 18. did maliciouſly interpret his ſaying, that God was his Father, to be a making himſelf equal with God, he denies with a ſolemn Aſſeveration, ſaying, *Verily, verily, the Son can do nothing of himſelf, but what he ſeeth the Father do; for what things ſoever he doth, theſe alſo doth the Son likewiſe.* And how comes that to paſs? *For the Father loveth the Son, and ſheweth him all things that himſelf doth,* (ver. 20.) *and he will ſhew him greater Works than theſe, that ye may marvel.* It was ſuch a ſhewing which proceeded from the Love of the Father; and it was partly preſent, and partly future. *For as the Father raiſeth the Dead, and quickneth them, even ſo the Son quickneth whom he will,* ver. 21. This is one of thoſe Works which the Father ſhews him. *For the Father judgeth no Man, but hath committed all Judgment to the Son, that all Men ſhould honour the Son even as they honour the Father:* To wit, as they honour the Father upon the account of his judging; but doth this Honour terminate in the Son? No, *he that honoureth not the Son, honoureth not the Father that ſent him.* That Honour which is given to the Son, aſcends by him as ſent to the Father that ſent him, *ver.* 26. *For as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf; and hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man,* that is, he that was propheſied of in the Viſions of *Daniel*, where we read, that *one like the Son of Man—— came to the Ancient of Days, and they brought him near before him, and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages ſhould ſerve him,* &c. *Dan.* 7. 9, 10, 13, 14. or becauſe he is ſuch a Son of Man as humbles himſelf to the meaneſt and hardeſt Condition of the moſt ordinary Man: See *Phil.* 2. 7, 8. Again, in *ver.* 30. of this of *Joh.* 5. *I can of my ſelf do nothing; as I hear, I judg, and my Judgment is juſt.* Why, becauſe he is the moſt High God? No, but *becauſe I ſeek not mine own Will, but the Will of the Father which hath ſent me.* Theſe Reaſons of Worſhip agree to a Man exalted by God, but by no means to him that is himſelf God already. Can he that is God the moſt high be made Higher than he is? God may and ought to be celebrated and praiſed for thoſe Excellencies that are in him; but he can have no Addition to his natural and inherent Power, Authority and Glory. But the Apoſtle *Peter* alſo tells the People in that famous Sermon, Acts 2. 36. —— *Let all the Houſe of* Iſrael *know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified both Lord and Chriſt.* And the Apoſtle *Paul* tells us, *Rom.* 14. 9. *For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.* Hence it is that in the Viſions of the *Revelations*, chap. 5. where the twenty four Elders fall down before the *Lamb, and ſing a new Song*, they exhibit that Worſhip to him, they do it not upon the account of his being the moſt High God, but upon account of his Worthineſs as a Man, ſaying, *Thou art worthy——becauſe thou waſt ſlain, and haſt redeemed us to God by thy Blood out of every Tribe, and Tongue, and People, and Nation, and haſt made us to our God Kings and Prieſts,* ver. 9, 10. So by the Angels, Animals, Elders, even thouſands of thouſands, Chriſt is celebrated upon the ſame account of his being the Lamb that was ſlain, ſaying, *Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing,* ver. 12, 13.

This Obſervation of mine, touching the different Ground of the Worſhip of Chriſt from that of the Worſhip of the Father, or of the Holy Ghoſt (who are alway worſhipp'd as Perſons of the moſt High God) is ſo firm, that I am perſwaded there is no place of Scripture can be alledged of any

Divine

Divine Excellency attributed to Chriſt, but it will plainly appear to have been given him by the Father, out of his free Love, or as a Reward of his Obedience. Thus in *Col.* 1. 16. where all things in Heaven and in Earth [not Heaven and Earth] are ſaid to be created by Chriſt; he is ſaid there to be, *The Image of the Inviſible God, the Firſt-born of every Creature*, verſ. 15. He forgave Sins, but as the Son of Man empowred by God ſo to do, *Mat.* 9. 6, 7. And the Apoſtles tell the High Prieſt and Council, ſaying, *The God of our Fathers has raiſed up Jeſus, whom ye ſlew and hanged on a Tree: Him hath God exalted with his right Hand, to be a Prince and a Saviour, to give Repentance to* Iſrael, *and forgiveneſs of Sins*, Acts 5. 30, 31. Chriſt is to be believed on, but ſo, as that he *who believeth on him, believeth not on him, but on another*; to wit, *on him that ſent him*, John 12. 44. And ſo, that by and *through him we believe in God, who raiſed him from the Dead, and gave him Glory*, 1 Pet. 1. 21. He hath the Name of *Emmanuel* (God with us) given to him; yet he is ſo a God, that when he is ſo called, he alſo is ſaid to have a God who anointed him, *Heb.* 1. 8, 9. He is ſaid to be *the Firſt and the Laſt*, Rev. 1. 17. but ſo as *he that liveth and was dead*, ver. 18. He hath the Name of *The Lord our Righteouſneſs*, Jer. 23. 5, 6. (if at leaſt that Appellation doth not agree to *Iſrael* mentioned before) but however it is common to him with *Iſrael*, Jer. 33. 16. God only ſearcheth the Heart primarily, and of himſelf; but he can give to others an Ability to ſearch the Heart, as to *Eliſha*, 2 Kings 8. 12. So Chriſt ſaith, *I am he which ſearcheth the Reins and Heart*: But he ſpeaketh there of a Revelation which God gave unto him, and of himſelf as executing Judgment upon Adulterers, and giving to every one a Reward according to his Works. But it is certain that Chriſt as a Man is Judg, as I obſerv'd before from *John* 5. 27. And the Apoſtle *Paul* ſaith, That God *ſhall judg the World in Righteouſneſs, by that MAN whom he hath ordained*, Acts 17. 31.

My Concluſion from all is, That all the Worſhip that is or ought to be exhibited to Chriſt, according to Holy Scripture, is conferr'd upon him as a Man, Mediator between God and Men; and that neither to Him nor to the Holy Ghoſt, there ever was any Worſhip given under any expreſs Names, Appellations or Deſcriptions, as Perſons of God diſtinct from God the Father. But, ſuppoſing them to have been from Eternity ſuch Perſons, they were always worſhipp'd as implied in God the Father; and conſequently the Argument in the Objection, for the Worſhip of the Holy Spirit expreſly, becauſe Chriſt is worſhipp'd expreſly, is of no force.

My ſecond Anſwer to the ſame Objection is this: I obſerved above, that other Perſons are ſometimes joined with God the Father, as Objects of ſome great Work aſcribed, or ſome Honour given by Men, when yet that Work or Honour reſpects Almighty God in one manner, and thoſe other Perſons in another manner; as in the Iſraelites believing in the Lord and in *Moſes*; the People fearing the Lord and *Samuel*; *Gideon*'s Army, *crying, The Sword of the Lord, and of* Gideon. I now add 1 *Cor.* 29. 20. where it is ſaid, *All the Congregation bleſſed the Lord God of their Fathers, and bowed down their Heads, and worſhipped the Lord and the King*. So it is when Chriſt is worſhipped with the Father, as *Rev.* 5. 13. he is differenced (as I ſhewed) from him that ſitteth upon the Throne, by the Appellation of *the Lamb that was ſlain, and had redeemed us to God by his Blood*. But as for the Holy Ghoſt, as he is not conſidered in the Adoration given to him under any other Notion than of God, or a Perſon of God, ſo your Liturgy reſpects him in the ſame manner, and in coequality with God the Father; not as Chriſt, who received from the Bounty of his Father, that Power for which he is to be honoured and obeyed. Thus the *eleven Diſciples*, after his Reſurrection, and at his departure from them, *worſhipped him*. Matth. 28. 17. *And Jeſus came, and ſpake unto them, ſaying,*

saying, All Power is given unto me in Heaven and in Earth: Go ye THEREFORE *and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* This Scripture is chiefly urged as a Proof of three equal Almighty and Adorable Persons in God: But the inequality of the Son to the Father is most evident, in that the Son saith immediately before, *That all Power was given to him*; and lays the Authority of this great and extensive Commission of so making Disciples, baptizing them, upon that Donation: which is the more observable, because it is the custom of all Princes, built upon most weighty Reason, that when they send out extraordinary Embassadors, they enforce their Authority with the best and highest of their Titles and Powers: consequently this, of having all Power given to him, was our Lord Jesus's highest Title. And then it's preposterous to imagine, that the Holy Ghost who is mention'd after him, should have a higher Title, to wit, of a personal God: But if he have not that, you will acknowledg that no Adoration is due to him.

And now I know how strong a Prejudice both the Church-men and Dissenters in general have against this Discourse: So strong, that it may be doubted, whether many of them will give it the reading; and of those that will, very few will take any consideration of the Reasons I have alledg'd against this inveterate practice of worshipping expressly the Holy Ghost: And of those few, it will be as hard to find one that will give my Arguments their due weight, as it is to find a Papist that will be convinced of the Absurdities of Transubstantiation, or the Dishonour done to God in worshipping the Virgin *Mary*, and other Saints, and their dead Images. So loth is every one to judg himself to have been in an Error, especially in so gross an one as is the religious Worship of a false Object; and more yet, when we have the concurrence of the Multitude of Learned and Unlearned on our side. But those that will be sincere in the study of Religion, (as all must that shall enter into Life) ought to consider that many Corruptions crept into the Christian Church very early, as every one that is but a little acquainted with Antiquity, knows. And the fourth Council of *Carthage*, which was celebrated about the end of the fourth Century, seems to have judg'd this worshipping of the Holy Ghost an Innovation, when it decreed thus; *Cum ad altare assistitur*, &c. Which may be Englished, *In the Church let Prayer be made to God by only the Name of the Father.* And there are not wanting Learned Authors who tell us, It was several hundreds of Years before the Publick Prayers had in them any Prayer to the Holy Ghost: Of which thing the Commentators on the Offices and Rituals of the Church, give this remarkable Reason, *Quia S. Spiritus, Because the Holy Spirit is the Gift, not the Giver.* And *Erasmus* and others observe, that *St. Hilary*, who wrote twelve Books of the *Trinity*, never call'd the Holy Ghost *God*, never said that he was to be worshipped, but only to be obtain'd. And Dr. *Sparks* on the Liturgy acknowledges, that the Doxology so often reiterated in the Common Prayer, did formerly run thus, *Glory be to the Father, through the Son, and by the Holy Ghost. We worship* (says *Origen*, contra Celsum) *the one only God, and his one only Son, and Word and Similitude, with our utmost Supplications and Honours, bringing our Prayers to the God of all things, through his only begotten Son.* Here's no mention of the Holy Ghost.

If *Nadab* and *Abihu* were devoured by Fire from the Lord, for offering strange Fire before him which he commanded them not; who shall not dread to worship even another Almighty Person equal to him, which he has so strictly forbidden? The Times of Ignorance God winks at; but when his Mind is clearly made known, then he commands all Men every where to repent.

I remember that a most eminent and pious *Conformist* Preacher of *London*, (whose Funerals were worthily solemniz'd with Tears and Elegies) about thirty Years ago, did, upon the

the account of the Reflection upon the Holy Scriptures, and the Scandal given to some of his Hearers, by that Doxology I have been speaking of, did, I say, forbear to use it as long as he lived. A rare Example! But how contrary is the Spirit that now reigns among our Clergy, who make use of this Doxology as the very Mark of Orthodoxy; and will at no time forbear it, especially if they find any Person in the Congregation that is offended with it.

You ought to remember, the Popish Errors had prevail'd long, when the Reformers began; yea, some of them longer than your Adoration of the Holy Ghost: And it was esteem'd as horrid an Heresy to deny the Adoration of the Host, as of the Holy Ghost; and those that reform'd in that Point, were as few in Number as we that reform in this. Why should you think you have reform'd all the Errors of so corrupt a Church, or that her Antichristianism consists only in those things that you have reform'd? Remember, that the most High God proclaims himself jealous in no Commandment but that of his Worship; and try again whether you give him no cause to be so: See if you can satisfy your Consciences in these Adorations; be so kind and Christian, as to inform us how we may satisfy ours. If you cannot satisfy us who are ready to receive Satisfaction, then you ought to allow our Dissent and Separation from your Worship. In the mean time it will be our Duty to profess our Thankfulness to God through Christ, who has bestowed so great a Benefit upon us, as to deliver us from so great an Error, whereby we were confounded in the Worship of God, and in reading and understanding of the Holy Scriptures. O thou God and Father, strengthen us to walk worthy of so great a Blessing!

POSTSCRIPT.

HAving spoken of the Unlawfulness, and consequently the Danger of worshipping the Holy Ghost expressly, it may not be unseasonable to repeat that important Query, *viz.*

Whether the Faith and Worship of Three Almighty and only Wise Persons, or of one only, to wit, The God and Father of our Lord Jesus Christ, be most dangerous to the Souls of Men?

The Trinitarians and Unitarians agree, that there is but one God most High: they both agree that the God and Father of our Lord Jesus Christ, is that most High God. They differ in this, that Jesus before he was a Man, and from Eternity, and also the Holy Ghost, as distinct Persons from God the Father, were and are each of them as perfectly God most High, as the Father; so that each of them is Almighty, Eternal, All-knowing, only Wise, only Good, Infinite, *&c.* equal to the Father. The Trinitarians assert these things, the Unitarians deny them.

The Question hereupon is, Which of these Parties are in the most dangerous Error, supposing them to be in Error, now the one, now the other?

If the Trinitarians err, they worship two Persons in God equal to one who is undoubtedly God; that is, they worship three Almighty and only Wise Persons, which are not distinguishable (especially in Worship) from three most High Gods.

If the Unitarians err, they avoid that Error of worshipping three Persons, which they cannot distinguish from three Gods; but their Error lies in holding so strictly to the Oneness of God, as well in Person as Essence, that they do not acknowledg besides

ſides that One, two more Perſons to be equally God, as well as that One, whom both Parties agree to be ſo: that is, they err in not worſhipping two unneceſſary Perſons in God, but holding that the God and Father of Chriſt is God alone, only Neceſſary and All-ſufficient.

If the Trinitarians err, they err againſt the common Reaſon of Mankind, and moſt plain and expreſs Scriptures, which aſſert that God is One, or that there is but one moſt High God, or God of Gods, and throughout ſpeak of him as of one only Perſon. If the Unitarians err, they err againſt the doubtful Senſe of ſome obſcure Texts, which are either variouſly read in the Hebrew and Greek, or not rightly tranſlated, or which fairly admit of another Interpretation conſiſtent with the Unity of the Perſon of God.

In ſhort, the Queſtion is, Whether the Term *God* includes only one Perſon, or three Perſons? One Almighty Perſon, or three diſtinct Almighty Perſons? And whether the former or the latter is the more dangerous Error, which ſoever is found an Error?

Mat. 23. 24. *Ye blind Guides, which ſtrain at a Gnat, and ſwallow a Camel.*
John 9. 40. *And ſome of the Phariſees* ——— *ſaid unto him, Are we blind alſo?*

THE END.